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April 26, 1955

LUTHERAN WITNESS

Letters

Letters addressed to this department must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

READERS HELPED ORPHANS

What are we going to do with 72 little Lutherans in Korea?

You've told me! We are going to give them clothes, wood, CARE packages, gloves, books, bread, toys. I was overwhelmed by the number of letters and packages sent to me after my Korean report was printed on the "Letters" page in the LUTHERAN WITNESS, January 18. Don't tell me Lutherans have no heart!

You would be interested to know that since the publication of that letter, our 66th Ordnance Battalion has built for these little kids a real orphanage, complete with dormitory, school building, and mess hall, which I think is one of the finest in Korea. Through our chapel services we have given the orphans love and prayers and medical aid. With the collections we bought the children sweaters (with reindeer and everything), which make the children the envy of the neighborhood.

However, I have been moved from the area of this orphanage, so I ask you no longer to send your money orders and gifts directly to me, but to send them to The Lutheran Church — Missouri Synod, The Board of World Relief, 3919 John R., Detroit 1, Mich., where Rev. Werner Kuntz is Executive Director.

There is still much to be done. Not every orphanage is so lucky as to have a bunch of G. I.'s fall for them. So keep 'em coming, but give 'em a new address. Remember: "All the darkness in the world can't put out the light of one little candle." And incidentally that candle isn't so little. Lutheran World Relief last year sent 1,543,125 pounds of food and clothing to Korea.

A Mighty Fortress is Our God. Who can stop us?

MILTON W. GUNDERMANN
Chaplain, U. S. A.

Hdq., 328 Ord. Bn.
A. P. O. 301, San Francisco, Calif.

The letter which the WITNESS printed from Chaplain Gundermann was read by many thousands, it seems. Our office was besieged with requests on how to send help to the orphanage in Korea.

Detroit, Mich. WERNER KUNTZ

"OUR CHAPLAINS"

Recently the writer had experiences which should be shared with the church. It was my privilege to attend retreats arranged for the Army, Navy, Air Force, and Veterans Administration chaplains of our Synod. One of the purposes was to provide inspiration for these pastors. Instead, they would have been an inspiration to anyone who loves Lutheranism.

For one day they listened with rapt attention to an exposition of the First Epistle of St. Peter. On the second day they shared their joys and sorrows, their successes and problems, with one another. It was thrilling to hear men who had been in far-off places tell of the victories of the Holy Spirit. One noted a real concern as they spoke of problems encountered while trying to obey the Great Commission.

Are we aware of the goodness of God in giving to our church such a group of high caliber clergymen who are willing to put themselves under authority that Word and Sacrament may be brought to a modern diaspora? The pleasant associations of congregational life are denied them. Often they must leave their families for long periods of time as they follow United States troops to the trouble spots of the world.

Although the glamour of military life has worn off and our people no longer appreciate the men in uniform as once they did, these servants of the Word minister to our sons and daughters wherever they may go.

Having attended pastoral conferences for 15 years, I have never met a more consecrated group of pastors, men more concerned about being faithful witnesses to God's truth, than were our chaplains.

As a civilian pastor it is my hope that The Lutheran Church — Missouri Synod may never forget how greatly God has blessed us in thus providing for our military and veteran members. The prayers of all ought to be fervent in behalf of their unique and manifestly blessed ministry. ARTHUR M. WEBER

Tremont, New York City, N. Y.

THANKS

Would that all Christian women could read "Behold Thy Handmaid," published in our dear LUTHERAN WITNESS, March 15. In newspapers and other magazines we are constantly reminded of the dogma about the Virgin Mary in Roman Catholicism. For many of us our lack of true spiritual examination and thought gives us little argument against Mariolatry. This article, simply but thoughtfully written, is a bulwark for our faith and an aid for any argumentation against which we may come into contact.

Thanks, Mrs. Thomas, for a modest yet enlightening and concise composition.

Akron, Ohio FRANCES B. DAMEROW

JOHN 20

Golden
Rays of light filtered through
The cypress trees, as Mary groped
In the garden.
Peering into the tomb,
She turned aside.
Tears flowed. "Mary,"
Said the Resurrected.
The flame of faith
Was rekindled; grief turned to joy.
Rapturously she cried,
"Master."

ESTHER Z. SCHUESSLER

ALIVE FOREVERMC

His Word, His cross,
His empty tomb,
Proclaim the Savior
Lives again.
Lift up the heart,
O downcast one,
For man's transgression
Christ was slain.

Slain to redeem us
By His blood,
Yet He's alive
Forevermore;
Thus all who cling
To Him in faith
Find at life's close
An open door.

Blest Spirit,
Ever grant such faith
Which brighter grows
Till life is done,
As Easter lily
Buds unfold
Before the radiant
Morning sun.

IDA M. E. CAMPEN

✠

THE COVER

Rabboni, the painting by Leslie
son, depicts Mary Magdalene, who
Open Tomb cries out "Master!" wh
recognizes the triumphant, risen

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H. ARMSTRONG ROBERTS

"Master!"

An After-Easter Meditation

By E. T. LAMS Pastor, Christ Church, Oak Park, Ill.

here is tremendous power at imes in a single word, especially when that word is large in its ings and fragrant with rich as- tions. Christians continually feel power packed into Christ's two syllables "*Come* unto Me!" and ye therefore!"

nd where is there a word of such r as the word JESUS, the name indicates the glorious salvation the curse of sin? "Jesus, oh, sweet the name!" Take any other e given to Jesus, and you must the immense power of that name, r instance, *Christ* — the Anointed *Immanuel, Shepherd, Substitute, or, Friend, Lord.*

In Joseph's Garden

here is another name which we ot often employ, but which truly ncentrated sunshine, illuminating wonderful relation of Jesus to e who trust in Him as their per- l Savior. It is that word which y Magdalene uttered in that su- me moment of joyful discovery at sepulcher in Joseph's garden n the risen Savior revealed Him- to her by saying, "Mary!" Filled joy, her happy, loving, and be- ing heart exclaimed: "Master!" us gently checked her gesture of out love by saying to her: "Touch not, for I am not yet ascended o My Father." This story is un- btedly the greatest recognition e in history.

"His Own"

That word *master* is a profound d, a deep well from which we may w lessons of duty and delight. us has a rightful claim to the e Master. He Himself once said: call Me Master; and ye say well, so I am. One is your Master, even ist, and all ye are brethren" (John 13). Hence, Jesus owns all true Christians. He is their sole Proprietor with exclusive right of possession. They were His even from before the foundation of the world. In John 17:6 Jesus says to His Father of the Christians: "Thine they were, and Thou gavest them Me." Therefore we Christians are not our own. Jesus purchased us "with His holy, precious blood and with His innocent suffering and death that we may be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness." Thank God, we are no longer the property of that cruel slave driver, the devil. We are by faith in Christ the willing servants of a new Master, Jesus!

The Only Master

Sad to say, there are many make-believe Christians, who do not acknowledge Jesus as their only Master. They try to serve two masters. They give the lion's share of their service to Satan and put Christ off with an hour of stingy service, or a few shallow, superficial, routine, spasmodic, mechanical devotional exercises on Sunday. And then they imagine that they are acknowledging Christ as their Master! Grudgingly and complaining bitterly, they give their contributions to the local congregation and Synod; but they give with a will and gladly and liberally enormous contributions for selfish enjoyment and worldly pleasures. They eat out the heart and leave to Christ only the shell of an outward profession. And then such deluded people have the audacity to call Jesus their MASTER! What detestable hypocrisy! They are attempting to do the impossible, for Jesus says, "No man can serve *two* masters."

Obedient Followers

To genuine Christians, Jesus is Master in every sense of that sweet word. They hold His Word sacred and gladly hear and learn it. And if Jesus at times uses the rod of discipline, bringing blessed aches to their hearts, yet they say with tear-stained cheeks and firm trust, "My Master!"

This name *Master,* used by the Christian in addressing Jesus, presupposes obedience, as the Christian prays in the Third Petition of the Lord's Prayer, "Thy will be *done.*" Obedience is the crowning virtue of a follower of Christ. St. Peter refers to the Christians as *"obedient* children," 1 Peter 1:14. To do the will of his Master is a constant objective of every child of grace. In the Christians there is a joyful willingness to let the Master rule over heart and life and possessions, a cheerful compliance with His orders, a prompt readiness to be nothing in order that Christ may be all in all. The true Christian is a faithful servant of the unseen Master in his home, his business, his church, and on the street.

My friend, is Jesus *your* Master? Are you a servant of Jesus? You are saved by Him to serve Him. Do you trust in Him alone for your salvation? Out of gratitude to Him do you kneel at His feet and continually say with converted Paul: "Lord, what wilt Thou have *me* to do?" At the close of every day you should feel that you have done something worthwhile for the Master, something to the great end for which you were created, redeemed, and regenerated. As believers in Jesus and servants, willing slaves of the Master, we should also show and express the sincerity and reality of our life in the service of the Master. Our hearts and our daily lives must be temples from which the sweet-smelling incense of praise and love is ascending continually. Our lives must not be wasted in the service of any competitor of Christ, but they must be lived faithfully under His glorious and victorious banner. Our lives must be "hid with Christ in God." Even the world must become aware of our unstinted obedience to the Master when observing our daily walk of life.

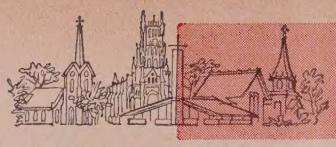
"Consecrated — to Thee"

"Take my life and let it be Consecrated, Lord, to Thee!" All we are and all we have is not our own, but belongs to our Master, "who was delivered for our offenses and was raised again for our justification."

What a wonderful spiritual life would be manifested in every one of our congregations, what a veritable beehive of consecrated Christian activity would be noticed everywhere among our members, in believing, confessing, praying, Christian living, soul-winning, Christian giving, if every one — man, woman and child — would say to Jesus without any reservation: "MY MASTER!"

May the Holy Spirit through the dynamic Gospel generate and increase such a faith and such consecrated service and life in our hearts!

JESUS, *MY* MASTER! !



Your SYNOD

THE PRESIDENT

Addition to Report on Meeting of Synodical Conference Officials with Presidents of Constituent Synods

The President of the Hon. Wisconsin Synod, Rev. Oscar Naumann, has called my attention to the fact that in my report (see LUTHERAN WITNESS, March 1, 1955) on the meeting of February 4, 1955, called by Dr. Walter A. Baepler, President of the Synodical Conference, for the purpose of appointing special intersynodical committees, the omission of mentioning "the condition under which we of the Wisconsin Synod are taking part in the committee work, is certainly misleading to one's readers, whether intended or not. We stated clearly that our committee appointments were an interim action not extending beyond our August, 1955, convention. We also stated that we are still seeking an indication that The Lutheran Church — Missouri Synod will not persist in the course she has taken and in which we find ourselves unable to follow her. I stated that we are anxiously and prayerfully seeking an answer to our charges."

Had I realized that the insertion of the above was considered to be of such importance as to make even the certification of members for intersynodical committees dependent on it, I would have made mention of it. I regret that it was omitted. Let me assure the brethren that it was not done intentionally. I hope that the above will serve as a correction.

The Secretary of the Synodical Conference, Prof. Martin Franzmann, has mailed our "Addendum" to the minutes of the February 4 meeting, since also these minutes did not make mention of the fact that the Wisconsin Synod's "Committee appointments were an interim action not extending beyond our August, 1955, convention." I understand that also the President of the Synodical Conference, Dr. Walter A. Baepler, when authorized to announce the committee appointments, will make mention of it.

I sincerely hope that these statements will remove the objection and clear the way for action by the committees. We are eager that the committees meet, the sooner the better. Our prayer is that God may graciously bless their deliberations and safeguard peace and harmony in our Synodical ference, peace and harmony ba God's Word and the Lutheran fessions.

"Building for Christ"

A question which is aske peatedly in different sections of is: What results can be reporte cerning the "Building for Chris deavor? At the time of this wri is altogether impossible to give swer to that question. Only about of our congregations have rep Some of these congregations cer did exceptionally well. Some ave considerably more than $20.0 communicant. Some, however, f below even a $5.00 average. congregations evidently have not pleted the collection. Some have poned this special effort until a date. Let me urge that all cong tions take this matter seriously. wish to make the effort a succe we wish to help those who are in of our help, then every congreg and every member should partic wholeheartedly. Please do your

JOHN W. BEHNKEN

BOARD OF WORLD RELIEF

This is the story in brief of our church's relief ministry of love and its response in 1954 to the needs of suffering people in the world:

Last year we sent help to the refugees, to the hungry, and to disaster victims in 18 countries: Germany (both West and East), Austria, France, Trieste, Yugoslavia, Syria, Lebanon, Jordan, Iraq, India, Indonesia, Hong Kong, Philippines, Formosa, Japan, Korea, Canada, and the U. S. To these countries we shipped 1,171,823 pounds of clothing, 5,984,110 pounds of food, and 24,044 pounds of medicines, with a total dollar value of $2,627,368. This represents one fourth to one third of the total shipments made by Lutheran World Relief, Inc. A few smaller shipments were channeled through Church World Service. Cost of the total operation was $193,763, including $58,511 in emergency cash grants.

The clothing was sent by our people to our warehouses, where it was assorted, repacked into moistureproof bales, and shipped according to our instructions. We pay approximately 8 cents a pound for this service.

The food was in part the gift of Lutheran farmers who filled 180 freight cars with the fruits of their fields, mainly corn and wheat, in response to the All Lutheran Food Appeal — a cooperative project with Lutheran World Relief. Some cash contributions were received and applied toward the cost of distributing Government-donated surplus commodities, such as powdered milk, butter, cheese, cottonseed oil, and shortening. Our cost in the distribution of these commodities is estimated at 5%. In addition, jointly with Lutheran World Relief, 317,702 food parcels, each containing about 15 pounds of food, were shipped overseas.

Distribution was made — with rare exception, by Lutheran personnel, often by our own missionaries — on the basis of need, regardless of color or creed.

We gave prompt assistance at the time of the Baghdad Flood (within three days), the Danube Flood (within one day), the Pusan Fire, and the Hong Kong Fire.

Cash grants were also given to tubercular refugees in Hong Kon fight an epidemic which overcro our Lutheran Hospital at Ambur dia; to victims of war in Guatemal nourish impoverished and persec Lutherans in the Russian Zone Germany; to homeless refugees in lin and the West Zones; to a home 100 war orphans from Yugoslavia; to pastors or their widowed familie extreme want in Canada and the

We do not know how many dreds of thousands of needy pe have been helped by this work mercy, but we do know that in it have seen the heart of a warm C tianity and the convincing Chris witness that the Savior still walks d the lanes of sorrow and suffering to with compassion for the multitudes.

Our relief operations were depe ent entirely upon the voluntary co butions of congregations, societies, individuals.

A more detailed report may be tained by writing to the director 3919 John R, Detroit 1, Mich.

WERNER KUNTZ, Executive Director

The Psalter

The Springs of Life

alm 87:7: "All my springs are in e"

ring of clear, fresh, sparkling vater is a joyful sight to behold. es refreshment to the parched rer. It sends its stream down the tainside. It waters the earth and s it green. It is a symbol of life. he spring has its source deep in arth. No man produced it; no n device brings the water forth. process of nature, men say. But hristian knows that when men nature," they really mean "God." nd so the Christian, like the nist, can say of himself, as he the mercy of God: "All my gs are in Thee!" Our life has its e deep in the love and wisdom od.

In Thee is the spring of *knowl-*" — the saving knowledge which s alone through the enlighten- of the Holy Spirit; the knowl- of Christ as the crucified and Savior; the knowledge that makes wise unto salvation; the knowl- that is not an attainment of the ect, but a union of the heart God.

In Thee is the spring of *cour-* — courage to face the evil day; ge to bear the wearisome bur- of life; courage to meet without y the trials and disappointments beset our path; courage to con- both grief and pain; courage to "We are more than conquerors gh Him who loved us!"

In Thee is the spring of *hope*" — in a dark and anxious hour; hope bids our fears subside, our worry ; hope that clings to the assur- that the blank walls of men are open doors of God; hope that keth not ashamed."

In Thee is the spring of *love*" — in a world of tears and hate; love extends even to our enemies; love flows from Him who, while we yet sinners, sent His Son to die us; love that shone forth from de cross and an open tomb.

In Thee is the spring of *life*" — ife that is hid with Christ in God; ife that is truly abundant; the life knows no ending; the life that es from knowing Him, the only God, and His Son Jesus Christ. All my springs are in Thee." In power we can live. In this trust an die.

THOMAS COATES

And Jesus Said

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.

MATTHEW 24:29, 30

Bible readers have been disturbed by the word "immediately"; they have asked whether Jesus here means to state that at once after the destruction of Jerusalem the end of the world, the grand finale, will come. If that is the significance of His words, is it not very clear that He committed an error, because the Day of the Lord did not come immediately after the fall of Jerusalem; in fact, it has not come yet, almost 1,900 years after that horrible catastrophe! There is no reason to become alarmed. We merely have to look at the words of Jesus carefully.

What our Lord does tell us in these prophetic words is that immediately after the fall of Jerusalem striking signs will occur, signs in nature: eclipses, showers of meteors (so we interpret His words), changes in the stars. It was these signs that happened immediately after the destruction of Jerusalem; and they continue to occur and to engage the attention of man. It is true that we can explain many of these phenomena, like eclipses, and even predict them with the greatest accuracy. It is true, too, that they had occurred before Jerusalem fell. Nevertheless, they are signs. God lets them happen to call out to us: Men, beware! This universe is not everlasting. It will one day be liquidated.

And then will appear the sign of the Son of Man; the banner of the Great King will be unfurled. It may be that the term "sign of the Son of Man" is intended to express the thought that the angelic hosts will become visible, forming, as it were, a vast army, as they dash down upon earth and carry out the command of their Lord. In the twinkling of an eye the solemn judgment will be inaugurated, the living and the dead, having been gathered, will hear their verdict. For the elect, God's children (see v. 31), it will be a day of sweet deliverance. O Jesus, for the sake of Thy bitter suffering and death lead us to take refuge in Thy wounds!

WILLIAM F. ARNDT

Baptism

The promise is unto you and to your children.

ACTS 2:39

God's grace shines bright in Infant Baptism. A little child has done nothing to merit God's mercy. But "the Father of all mercy and grace hath promised and sent His Son Jesus Christ, who hath borne the sins of the whole world and redeemed and saved little children, no less than others, from sin, death, and everlasting condemnation." How do we know this? God Himself tells us: "The promise is unto you and to your children." Which promise? The promise of the gift of salvation through the Spirit.

With Luther we think of Holy Baptism as "the Sacrament of the little ones." In our proud sinful nature we are inclined to disparage the children. Jesus found that attitude in His day. Again and again He had to remind us that the adult door into heaven is the same as the children's door. If we keep that in mind, then much of our trouble in properly appraising children's Baptism will be removed.

God's Word teaches that children are born sinful. We "were by nature the children of wrath." We are reborn sinless by the Holy Ghost in Holy Baptism. "That which is born of the Spirit is spirit." Natural man finds this to be foolishness. Small wonder. God said it would be so. "Natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Every Person Born with Sin

Every person is born with the poison of sin in his body. This, in systematic theology, is called original, or inherited, sin. Sin that is expressed is called actual sin. This may convey a wrong impression. Truth is, original sin is the real sin. It is the radical evil. No sin could come out of us if it were not first in us. Jesus put it this way: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

In careless speech we say: "Look at that innocent child." This is true in the sense that the child has not expressed sin. The fact that every child can die proves that every child is sinful, for death comes only as the wages of sin.

C. W. BERNER

Editorials

Host Hussein Hosny

Hussein Hosny is counselor of the Egyptian embassy in Washington, D. C. Recently 150 members of the Washington Ministerial Union toured the Mosque after a luncheon meeting at the Islamic Center. Host Hussein Hosny discoursed on the similarity of the ethical teachings of the Koran and the Bible, pointing to the common historical bonds of the two faiths. In answer to questions he explained that Islam theologians look upon Jesus as a great prophet, born of a virgin.

From Ash Wednesday until Easter, families of our Lutheran church gathered in their houses of worship for weekday services. In rural areas, where chores often reach into the evening, a housewife finds it no easy task to have her family fed and ready for church by 7:30 or 8:00 P. M. It is no less difficult for the wife whose husband plows home through city traffic after a day's work at the factory, office, or store. Yet the services were well attended.

But what went these people out of their homes for to see during Lent? A prophet? Yea, and more than a prophet. They came to worship Jesus, the God-Man, who came down from heaven and was born of a virgin to make common cause with their humanity. He identified Himself with them and all mankind to bear their sin-guilt at the altar of the cross, to destroy death and the devil, to give them the blessed hope of everlasting life. It fell like celestial music upon the ears of the burdened, the weary and the footsore, this Gospel of the Lord Jesus.

Look again at the Christ of the bare, blood-spattered cross and the vacated tomb, Hussein Hosny and your Islam theologians! May the Spirit of the Living God give you eyes to behold in Him your Savior from all error, misbelief, and ruin.

May the Lord loose benighted Moslems from chains of darkness and lead them into the marvelous light of the Risen Christ. Remember Hussein Hosny when you pray, "Thy kingdom come," and when you bring to God your offerings for the world mission of the church.

No Push Button, Please!

So many things nowadays take little personal effort. Push a button, and the automatic washer does the rest. Turn the ignition key, put the car in gear, and it moves along almost automatically. A mere flick of the wrist applied to your TV set will bring into your living room an evening's entertainment.

The push button has taken laborious details out of everyday living. Simply start the gadget, and the appliance does the rest.

Pressing a button may work well on machines — but not on people. See how it works in the church. Boards, committees, planning councils may press the button to get the machinery of education, evangelism, and stewardship rolling. Somewhere along the line, however, the machinery coughs and gasps to a halt. The reason all too c that there has not been enough personal effort and tion to details. Too much has been taken for gra

The Lord's work is not going to get done by button or remote control. It will take personal and c effort — on the front line!

MILFORD BRELJE, Editor
The California and Nevada L

An Item for Your Voters' Mee

Pastors need more than a vacation; they need portunity to take on power. They have need of dee plorations into the Scriptures, the exchange of stim ideas, and the refreshment that comes from exchang periences with other pastors. Unfortunately the e creasing demands of the modern ministry do not giv pastors time for such concentrated study and gene take of power. Pastors are constantly giving, gi themselves with little replacement. Therefore Co Seminary at St. Louis through its summer schc workshops offers your pastor an opportunity to himself in spirit and to take on the kind of pow comes from fruitful study. Courses are being offe three, five, and six weeks at both graduate and und uate levels. In addition, eight one-week workshops held for pastors and another for laymen. Last yea than two hundred persons attended the summer and workshops in St. Louis.

Far-sighted congregations will not only urge the tors to use the opportunity this summer, but also possible for them to go by paying all or part of th A small investment will give both your pastor ar congregation rich returns. This is an item of busi your next voters' meeting.

ARTHUR C. REPP, *Academic L*
Concordia Seminary, St. Lo

Disparity

"I'm desperate, Pastor," a man phoned. "I'll thing to get my wife back. I almost committed last night. Pastor, I need help."

"I'll be right over," said the pastor to the pari

Consultations with both spouses followed. The tion required tact, patience, wisdom, and profession acquired by years of study and experience. It too full evenings — Friday, Saturday, and Sunday — to cile differences and effect an understanding by wh marriage could be resumed.

The parishioner earns $2.75 an hour or $110 ($143 when he works on Saturdays). His average income is $6,500. The pastor who saved the marria perhaps, the life of that parishioner, is in one of the salary brackets listed by Synod's Board for Supp Pensions on page 16 of the WITNESS.

ose Leaves

The Garden

e following lines are directed to the children among our s.)

ys and girls, we have just observed the Easter fes- Among the things that Easter has taught you is that metery is not such a sad place after all. It is just garden where His seeds have been planted. His are the bodies of the men, women, boys, and girls ave been buried in the ground. Someday they are ng to live again.

ave a garden. Some days ago I planted some peas You can't see the peas now. But I don't worry about because I know that someday the little green shoots und to come up tall and beautiful and sweet.

neteen hundred years ago they buried a man — one d's seeds — in a garden. They put Him in a big, dark, ave and rolled a great stone over the mouth, and they the place a cemetery, a sepulcher, and they never ted to see this man again, though they loved Him much. They thought the place was a cemetery, but sn't. It was God's garden, and do you know that on ird day the man they had buried there, the seed had planted, came right out again alive and more iful and powerful and loving than ever? And as Jesus t, though He died and was buried, rose again, so you and all the Christian people we bury are only ed in God's garden and will rise again some blessed nore beautiful and lovable and glorious than ever.

st what should this mean to you, boys and girls? hould come to realize that Jesus is a living Lord and you are His servants, and that as His servants you a task to perform. This task is to tell other boys and the way of salvation. You must be ready to say your rs, to bring gifts, to open your mouths, so that other and girls, and grownups, too, might hear of Him who and died and rose again, so that all men might have verlasting.

here are children in your neighborhood who do not d any Sunday school or church. Invite them to attend you. There are children in other parts of the world know nothing about the risen Savior. Your offerings help to bring the message of salvation to them. What nderful joy it will be when on the Last Day these e whom you have helped to win for Christ, will rise f the ground of God's garden with glorified bodies ter Paradise with you. — Rud. L. Geffert in *Northern s Messenger.*

The Easter Message

rist died. Christ arose again. Of these two facts the tures are sure, and on these two facts they predicate message. Take away the fact and the message is gone. preacher who discards them is entirely without a mes- And any man or woman who believes with all his in the atoning death and triumphant resurrection of t has a message for this or any other age. That age does not depend on current events or timely s. It is not colored by yesterday's book or tomorrow's paper. — *Moody Monthly.*

What's the Answer?

Question: I have searched the Scriptures from beginning to end again and again, but have never found a command from God that says anything about renewing your baptismal vow. If this is only a church custom, how can we ask children to make such a sacred vow?

Answer: Our practice of confirming children and asking them at that time to renew their baptismal vow is a church custom, but it is a custom based on Scripture. With regard to the Christian training which leads to confirmation, there can be no dispute (Eph. 6:4; 1 Cor. 11:28, 29). The vow, though not directly commanded, can serve a useful purpose for the young (and older) confirmand. When younger children receive permission to visit friends or go to some place of recreation or amusement, the boys and girls are usually required to promise their mothers that they will not go elsewhere and will return home at a stated hour. This promise will be a distinct source of strength to the children when they are asked by easygoing companions to frequent other places or to overstay their leave. The fact that they promised Mother to return on time will be an incentive to faithfulness. Similarly, every remembrance of our confirmation vow will spur us to ever higher consecration and sanctification. Whoever is not ready to make such a promise through lack of understanding should delay his confirmation.

Question: How can our pastors exhort us not to worry nor to heap up treasures on earth, and yet at the same time be members of and promote our Pension Fund? Years ago our pastors had stronger faith.

Answer: It is not the prospect of wealth that moves a young man to enter the holy ministry. He does it for the love of Christ and trusts that God will supply all his needs.

It was not the pastors but consecrated laymen who labored hard and long to establish our Pension Fund in order to provide some measure of security for our servants of the Word. In 1919 a group of laymen sought to establish the "L. L. L. Fund" of $3,000,000. The men felt that our ministers were not as a rule paid adequately, and they felt, too, that such assistance should not be looked upon as charity. The slogan was "Equity, not charity." The endeavor eventually developed into our present Pension Fund, of which at this time 93% of our congregations are members and to which they regularly contribute. Nor should it be overlooked that the pastors themselves contribute to this Fund, 87% of them being members. This is Synod's way of giving reality to Gal. 6:6; 1 Cor. 9:14; 1 Tim. 5:17, and is also a more convenient and effective method for congregations to discharge their duty toward pastors and teachers.

There is a vast difference between providing for and worrying about the future. Nor should you consider it wrong that a pastor trains his people to support the Christian ministry. That belongs to his duties. Read Luke 10:7; 1 Cor. 9:14; Gal. 6:6; 1 Thess. 5:12, 13. Your pastor is Christ's representative to you. Accept him as such, and take good care of him for Jesus' sake, Heb. 13:17. O. E. S.

Stratojet Captain

By ROBERT M. HESS
Pastor, Trinity Church, Maplewood, La.

"Time Ticks Away for Four Missing Stratojet Crewmen." This was the headline in the Lake Charles *American Press* on Thursday afternoon, January 6, 1955. Actually, there was no time.

Capt. David O. Crump, 33, Stratojet pilot from the Lake Charles Air Force Base, Louisiana, had been killed Wednesday night, January 5, when his B-47 Stratojet collided at 15,000 feet with another Stratojet while on a practice refueling mission over the Gulf of Mexico. It took his Stratojet nine seconds to cover the three-mile downward plunge. Wreckage of his plane revealed an explosion. He is listed in Government files as "officially killed on January 5, 1955."

Surviving are his wife, Marcella, an Estonian, whom he married in Bavaria in 1946, and six children, ranging in age from seven years to nine months.

Why Death?

Why does the heavenly Father bring a man at the age of 32 to the knowledge of the truth and snuff out his life at 33? Why does a God who cares for the needs of His little ones cut short the life of a man with six children and spare those in the other Stratojet with no children? Why does God give children only to make them fatherless? Why does God speak of a millstone as being "better" than future consequences for offending children and then remove a father in the infant stages of his children's spiritual education? Why does God deliver a young woman from the Communistic oppression of her native Estonia, lead her to meet her husband, who brought her to America, give her a fearful responsibility in a new land, and then leave her alone?

The Pilot's Answers

Listen to the spiritual poundings of the pilot's heart as he speaks to his pastor on four different occasions: "My life is at the disposal of God." Again: "Before each flight I prepare myself spiritually to fly. At no other time do I sense a more total dependence on Him." Again: "Flying is like driving a car. God's protection is fundamental." Again: "No amount of training qualifies one man as a better pilot than another. The mechanisms of the Jet are too numerous to hinge on man's ability."

In the post-war years, Captain Crump moved from one air base to another until he was stationed at Lake Charles Air Base. Residing in nearby Maplewood, he, a Congregationalist, respected his wife's Lutheran convictions by enrolling his children in the Sunday school of Trinity Lutheran Church. He became a member of the Adult Bible Class. His faithfulness during his Lutheran exposure to Biblical truth was marred only by his assertion, "I have no intention of joining the Lutheran Church." But, intentions are man's and melt before the Gospel's power.

Four of his children were unbaptized because "no one has ever told me that they needed to be baptized." Lutheran emphasis on Baptism as a Scriptural command greatly disturbed him. It disturbed him even more when he received word of an eight-week training period in North Africa. Almost immediately he arranged for the Baptism of his children and, on Good Friday night, April 16, 1954, two days before he flew to Africa "freer than I have ever felt before," his children were received into the Kingdom of Grace. Immediately upon his return from North Africa in early August he expressed his desire to become a member in the Lutheran Church "because the Lutheran Church teaches the true doctrine of the Bible." By the grace of the Almighty he was confirmed on September 5, 1954.

Capt. David O. Crump

Is Death Tragic?

As a Christian, Captain had reached a spiritual mat 33 that many never attain Biblical life span of threescor and ten. As *a Christian* he exception, a "20th-century God's living witness of what a tian should and must be, a hope. Aileen, age six, gives mony to him as *a Christian* when she speaks to those wh for her during the first days a death, "If I go to your hou must listen to my prayers." she asked, "Pastor, will you to me pray the Lord's Prayer swering her with another q "Do you think God will hear she replied, "Yes, because everywhere." When her fiv old sister Hilda protested, "Bu in heaven," she answered, "B everywhere too." The Map congregation expressed its con in him as *a Christian leader* by ing him to the office of vice-pr in its December meeting *a Christian witness* he declare Paul, "There is no excuse for s *a Christian worker* he assum tasks and those the others le done. "No," was always un- like. As *a church member* he perfect Communion attendan 15 months of 100% worship pr The Apostle Paul spoke of "ha desire to depart and to be with which is far better." Captain was mindful of the same heav to him God mercifully grant "desire" at the youthful age of him the Savior says, "Well d faithful servant . . . faithful ove things . . . ruler over many t to which the Maplewood con tion, his pastor, his friends, hi and his children have alread plied, "Amen."

The late Captain Crump, his wife, c of their six children

WITH THEM ALWAYS

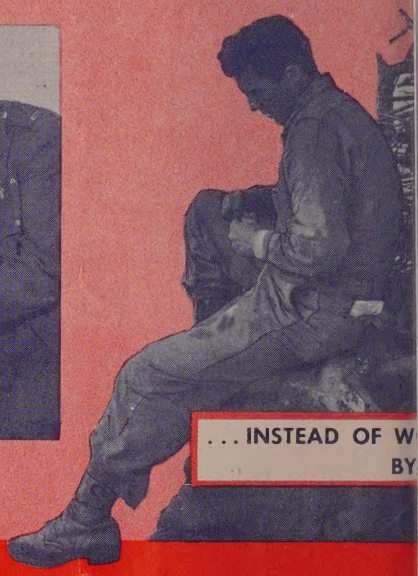
ARMED SERVICES OFFERING

MOTHER'S DAY - MAY 8

THEY ARE NOT ALONE

. . . AT THE LUTHERAN SERVICE CENTER

TALKING THINGS OVER WITH A CHAPLAIN



. . . INSTEAD OF W
BY

OUR SERVICE PEO

The church cannot be indifferent to the trial of faith to which her sons and daughters are exposed in the military. It must accompany them with the means that alone can maintain their love of Christ, namely, the Word of God. If they are deprived of the Word of God, the victory cannot be gained over Satan, the world, and the flesh.

Our Synod has recognized this and made provision for the spiritual welfare of our young people in uniform through the Armed Services Commission. Thirty-two thousand members of our church are now in the Armed Forces, and latest estimates in Washington are that draft calls in the months ahead will be doubled.

SPECIAL PROBLEMS

What are the special problems of our service people? One of them is homesickness. It is normal for them to miss the attention they received at home and the hundreds of small attachments they formed in familiar surroundings. Pathetic—to the chaplains—are the manifestations of youthful homesickness, the eagerness with which the men produce snapshots, some badly fingered, of the people and the things they love—parents, th girl friend, brothers, sisters, the family dog.

That letter he gets from home cheers hir But when the days go by without a word, the he is lonely indeed, unless he has an understan ing friend in the chaplain, who knows all abo homesickness because he probably had a ba case of it himself. Whatever the serviceman anxieties, the chaplain will point him to the Be Friend any man can have, the One and Onl Friend, who will never forsake him.

As long as he is within the confines of th military establishment, the GI is occupied. Bu when he is away from the post and off dut temptations beset him, temptations which eith did not exist in his home community or whic if they did exist, he was able to resist because the influence of his home and church.

In war there is a feeling of responsibility f the great issues that are being fought over. I war, thoughts of death and eternity exert a sobe ing effect on the military. But all this is lackin in peacetime.

How sorely the church needs to stand by i youth in the temptations that surround a peac

ne army. Because these temptations are en-
untered chiefly away from the military bases,
r church maintains service and parish centers
spiritual and social recreation.

While our church cannot have a chaplain in
ery military establishment, it maintains a con-
ct-pastor system for military bases so that,
herever possible, every Lutheran service person
s access to a pastor of his church. The name
d address of a serviceman is forwarded to one of
e 421 contact pastors as soon as it reaches the
ashington office, so that he can be brought into
ngregational worship and activity.

MAIL CONTACT EACH MONTH

he church also provides for frequent mail con-
ct with our service people in order to bring to
eir remembrance the things they have learned.
hen his name and address reach the office
Synod's Armed Services Commission in
ashington, he is mailed an initial packet con-
ining an attractive 192-page Service Prayer
ook, a Lutheran identification tag, a Christian
lendar, and appropriate tracts. Every month
e receives a worship folder, "Loyalty—Christ
nd Country," which contains prayers, hymns,
ripture readings, and a sermon. A pocket
agazine, "Double-Time," is published quarterly.

The ministry of the printed page is deeply
preciated. A mother tells how a certain tract
sued by the Commission had accompanied her
dest son through four years of military duty
nd combat. The same tract passed on to her second son, who served in the Armed Forces for three years. Her third son was about to enter the services, but the tract was by this time so finger-worn that it could be read only with difficulty. Would the Commission please send her a fresh copy in order that her third son might be sustained by the same message.

THOSE WHO FOUGHT FOR US

Though casualty lists have ceased, servicemen are liable to injury and illness. And thousands who fought for us now lie in veterans hospitals throughout the country.

The church must stand by them in their suffering, and it does. Its hospital ministry takes in all of the Veterans Administration Hospitals. Ten Veterans Administration chaplains and 150 local pastors are working with Synod's Armed Services Commission in this endeavor.

Let us stand by our service people. Let us also stand by them when they come home. They have endured hardships and dangers. They have seen the best and the worst in men.

That so many come back strengthened in faith and eager to manifest their gratitude to the Lord is due to the grace of God and the ministry of our church.

Continue this service. Strengthen it with a generous Mother's Day offering. There is no end in sight to the cold war. Our Government is making plans for the training of our youth for a generation to come. Help keep your church "With Them Always."

★ ★ STAND BY THEM ★ ★ ★

housands of G. I.'s write...

WE NEED YOUR HEL

ARMED SERVICES COMMISSION

THE LUTHERAN CHURCH–MISSOURI SYNOD

2633 SIXTEENTH ST., N.W., WASHINGTON 9, D.C.

Dear Friends:

I have been helped very much by your monthly sermons even though I attend church regularly and have been in the States the past three years. What I mean by that is, not only the service man or woman overseas and in faraway places needs spiritual uplifting. I believe that most of the servicemen in the States also benefit by reading and studying all the material they receive through the Armed Services Commission.

I have also enjoyed many a happy hour during my stay at Jacksonville visiting the Lutheran Service Center located at 22 North Hogan. Paul V. Hope, Director of this Center, has gone out of his way many times to help the servicemen and has made the Center a place where anyone would be proud to bring his wife or relatives to visit. It now has practically every kind of facility and recreation to satisfy the likes of most service people. I know that many of the men at Jacksonville Naval Air Station and the men from the ships that come in at Mayport nearby, have appreciated the chance to spend their free time at the Service Center. It has turned lonesome hours into happy hours. I hope these centers can be kept up throughout the world.

Raymond E. Feddersen
Saint Paul's
Foley, Alabama

★ ★ ★

I would like to express my sincere thanks to our Church for the wonderful program of the Armed Services Commission. I cannot find or express words to tell what it means to us. As for the people at home thinking that they might relax due to the talk of "peaceful coexistence," I feel and see no lasting peace now or in the future.

In closing, I wish to state that the work you are doing is the work of the Lord. May He keep you in His loving care.

A/3C LaVere D. Dass
Saint Paul's
Buckeye, Iowa

SUPPORT OUR SERVICE PEOPLE

MOTHER'S DAY – MAY 8

NIOR COLLEGE

n January 17 of this year, men
machines began to work on a
acre tract of land which will be-
, God willing, the campus of
d's new Concordia Senior Col-
It is the hope and prayer of our
bers that the completion of this
ol, by far the greatest single con-
tion project (24 separate build-
ever undertaken by Synod,
also mark the most significant
stment of the last 100 years in
d's ministerial training program.
ven though this modern, pro-
sive approach to the solution of a
r problem in Protestant minis-
l training has already attracted
attention of national publications
e fields of education and of ar-
ecture, the primary interest in this
venture of faith properly belongs
e members of Synod's thousands
ngregations. It is a real service
hem, therefore, when the Lu-
AN WITNESS makes available this
mn as a regular new feature to
rpret the objectives of the new
ge and to inform our people on
levelopment and progress.

During the coming months our
bership will wish to review the
considerations which moved
d to authorize the establishment
senior college; why it will be a
-year college; why it is being built
; what it will cost; and when it
open.

Our people will also want to know:
t is the educational program of the
ol; how is its curriculum being
rmined; how will it affect our
paratory schools and our seminar-
does it fit into the American edu-
nal pattern; will it be accredited;
will serve on its teaching staff;
will it be administered; what de-
s will it offer; and where will its
luates go?

Since the present prospect is that
struction and site work will con-
e through most of 1957 (although
first section is scheduled to open
doors in September, 1956), there
be ample opportunity in this col-
n to discuss the subjects indicated,
s others which may come from our
lers.

MARTIN J. NEEB, *President*

Lutheran Service Volunteer Schools—1955

From five schools in 1944 to 47 in 1955 is the record of the Lutheran Service Volunteer schools.

Pastors, youth counselors, congregations, and young people who have seen the value of this program have given it generous support. Fair questions to ask are: What are some of the values of the LSV school program? Why do many pastors say, "I am thankful that several young people from our congregation attended the LSV school"? Why is the LSV program helpful to young men and women? Why can they participate more effectively in the church's youth program when they make use of the LSV school experiences?

To answer questions like these, we look at the program as our young people experience it.

Worship

The meaning of worship is carefully explained to the youth who have enrolled. They prepare their own prayers and meditations and have the opportunity to use them in the group. Meditations are written on topics like these: "My Favorite Bible Passage," "Why I Go Often to Holy Communion," "What Baptism Means to Me," "Why I Appreciate the Fellowship of Lutheran Young People." The enrollees learn to prepare and lead devotions and to use them in the home society. Christ is always in the center of worship, and the young people draw close to Him as the Holy Spirit works through the Gospel.

In vespers at LSV school, God through His Word refreshes and strengthens the Christian faith of the young people, gives them guidance for day-by-day living and a deep sense of fellowship with other Christians. Some of the young people who have attended an LSV school suggest a vesper, perhaps around a campfire, at the next society outing or picnic.

Bible Study

Through the study of the Word of God each day young people gain a clearer understanding of the precious truths of the Bible. Under the direction of the leader the youths ask questions relative to experiences in the complex life of today and seek the help the Bible gives for these problems. Many a youth resolved at LSV school to return to the Bible class in the home congregation and, by the grace and strength of the Holy Spirit, kept that pledge. The interested Bible student then becomes a witness among other youths in the parish and brings some of them to the Bible class.

Games

The recreation leader introduces many new games which some of the young people have never played before. He also gives helpful suggestions and displays useful material for the recreational program of the home society.

Singing

Almost everyone at the school experiences fun and fellowship in group singing. New and interesting songs are found in *Sing Again,* a song book published by the Walther League. When the LSV representatives suggest the purchase of some of these songbooks for fellow members in the society, the group at home readily accepts the idea, and soon the entire parish unit will be enjoying these new songs with them.

Working Together

One staff member demonstrates to the group what group work is. The young people hear about "interaction," the process that is important as well as the goal in a project. If at first a young person wonders what all this means, by the end of the week he is experiencing in his daily associations and activities at the school the group-work principles that are most helpful for successful and pleasant activities. He realizes that he can employ these principles in the home group.

Fellowship

United in Christ, the young people enjoy the fellowship with other friends of Jesus. The Board for Young People's Work of Synod and the Walther League staff and executive board encourage congregations and parents to send their young people to an LSV school this summer. Ask your pastor, teacher, youth counselor, or Walther League officers when and where this summer the LSV school will be conducted in your District.

CLARENCE PETERS, *Chairman*
Board for Young People's Work

Group Discussion at LSV School

Religious NEWS

The Church The World The Nation

Rev. Theodore A. Reimers, 57, pastor of Bethlehem Church, Brisbane, Australia, died March 7 in Rabaul, New Britain, where his body is buried.

In 1942, when many U. S. soldiers and nurses came to Brisbane, Pastor Reimers, his family, and his congregation extended warm hospitality to hundreds of Lutheran service people from America. In the basement of the church was a service center, where every evening young people of Bethlehem entertained American men and women in uniform.

When Latvian immigrants began pouring into the Brisbane area, in 1949, he ministered to their spiritual and physical needs. Under his direction a Latvian congregation was formed. In 1950 he was instrumental in securing at Wilston a home for Lutheran migrants. He also ministered to German migrants.

After a long hospitalization, following a collapse in early December, he was advised to go to the Solomon Islands to be under the care of a Latvian physician, whom the pastor had befriended. On the return trip to Brisbane, Pastor Reimers was fatally stricken in Rabaul. Australian Lutheran Missionary T. Lutze conducted the funeral services March 8. Mrs. Reimers was the former Hannah Martin of Greenwood.

PREACHING MISSION AT LIMESTONE AIR FORCE BASE, ME.: Rev. Paul W. Brauer (left), pastor of First Lutheran Church, Boston, Mass., last year conducted the Protestant Preaching Mission at the Air Force Base in northern Maine, home of the giant B-36 intercontinental bombers. The Base Television Station — only base that has such facility — telecast his Sunday morning chapel service. Chaplain of the base at that time was William H. Petrich, Missouri Synod (right).

First draft of a proposed constitution for a new Lutheran church of more than 1,800,000 members was tentatively approved by the meeting of the Joint Union Committee, March 29—30, in Chicago, with nine representatives each from the Evangelical Lutheran Church, American Lutheran Church, United Evangelical Lutheran Church, and Lutheran Free Church. The four Lutheran bodies are engaged in negotiations toward a merger, which may become a reality by 1958.

Sections of the constitution which now have tentative approval will divide the new church into 18 geographical districts. A general convention will be held biennially with 1,000 delegates, divided equally between clergy and laity.

The 3,800th society of the Walther League is Ascension Junior Walther League, Landover Hills, Md., where Rev. Henry C. Schroeder is pastor. With the present growth rate of a new society every 2½ days, "the goal of 4,000 societies by May, 1956, will undoubtedly be reached," W. F. Weiherman, W. L. membership secretary stated.

The Evangelical Church in Germany has no single opinion on the issue of West German rearmament, proposed by the recent Paris agreements between Western powers, a two-day debate at the Evangelical Academy in Locum revealed. The debate disclosed that this issue divides church leaders as much as it does West German politicians, the church's official news bulletin reported.

Two professors of theology, Dr. Gollwitzer of Bonn and Dr. Kunneth of Erlangen, illuminated the different viewpoints as to whether or not a Christian may accept proposed rearmament. Admitting that Christian conscience may demand a refusal of armament, Dr. Kunneth held that arguments just as strong, based on Christian faith, could be found in support of West German rearmament in the present situation. He warned church leaders against "meddling in political matters which they may not know enough about" to avoid "an enthusiastic confusion of church and politics," the *Pressedienst* reported. His opponent, Dr. Gollwitzer, argued that the church must also speak up on concrete issues, such as rearmament.

At Sendai City, Japan, Christ are in the minority, but Christ was very much in evidence. Cap Viola Moeckel (second from r front row; a Lutheran from M igan), CO of the 8017th AU W Detachment at Camp Sendai, Ja organized the WAC's into a ch which furnished special music Christmas services, for which the Corps Chaplain, Herman H. H (Missouri Synod Lutheran), preac

The 8017th AU WAC Detachment Choir Col. Herman H. Heuer, IX Corps Cha (Lutheran), at Camp Sendai Chapel, J

Members of Camp Sendai P estant Women's Group brought Christmas message by flannelgr and interpreter to the Japanese i home for the aged and gave each p son a New Testament. It was the time that many of these Japar had heard the Christmas story. American personnel at Camp Ser gave 294,842 yen for welfare w to the Mayor of Sendai City, said: "We can learn much from y Christian and Christmas charity."

A 50-voice choir of American p sonnel and Japanese presented H del's *Messiah* under the direction Sumisaburo Okazaki. The chapel a capacity attendance.

The Lutheran Laymen's Lea for the third consecutive year sponsor a tour to Europe and Holy Land this summer. The t will leave from New York on July and return August 28.

The 14 countries in the itiner include Portugal, Spain, Italy, Gre Turkey, Egypt, Lebanon, Syria, J dan, Israel, Switzerland, Denma Germany, and England. Any me ber of the party who wishes to s abroad longer than the tour sched provides may do so by validat the return ticket for a later d For further details write L. L. L., 3 S. Jefferson Ave., St. Louis 18, M

Lutheran Church at Irelya, New Guinea, seats 1,000

n New Guinea's mountainous in-
r a small bush church was built
ynod's Irelya mission five years
The church served well until
ntly, when a cow leaned against
d the building collapsed. Under
upervision of Missionary Willard
e the natives built a new and
r bush church, with logs for col-
's, beams, and rafters, and with
layers of kunai grass for the
There is room in this church to
1,000 people on the dirt floor.
'or the dedication, March 13, fif-
hundred natives came, some
ed as far as 20 miles from their
ges. Two native evangelists spoke
ceremony preceding the dedica-
Dr. O. H. Schmidt, Secretary
e Board of Foreign Missions, who
isiting the fields, gave the ded-
ry address, which the natives
ived through an interpreter.
Roast pig, corn, sweet potatoes,
bananas were served in a well-
nized manner at the community
t following the dedication.
While the grass- or leaf-skirt dress
he natives has not changed, they
deeply interested in the Word of
. Six years ago Synod opened its
mission station in New Guinea;
there are seven mission stations
several dozen outstations, which
missionaries and evangelists serve
ften as possible. Other villages
asking for a missionary, but sad
ay, there is no one to send.

Officials of the Augustana Lu-
ran Church met March 28 in Chi-
o with representatives of other
heran church bodies in an effort
'find a new common ground" for
ussions of Lutheran unity "on a
er level." In the conferences ar-
ged by its Commission on Ecu-
ical Relations, Augustana met in
arate sessions with three leaders
The Lutheran Church — Missouri
od; the United Lutheran Church's
cial Commission on Relations to
erican Lutheran Church Bodies;
the Joint Union Committee
resenting the Evangelical Lu-
ran Church, American Lutheran
urch, United Evangelical Lu-
ran Church, and Lutheran Free
urch.

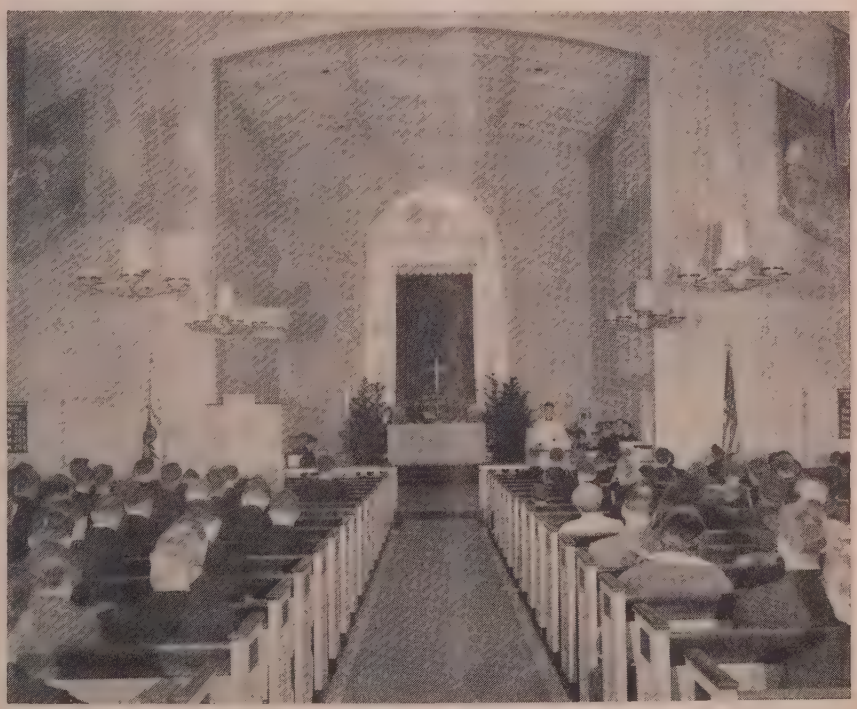
While Augustana leaders expressed guarded optimism over the results of the meetings, representatives of some of the other bodies were for the most part noncommittal on the possibility of future developments. Dr. Oscar A. Benson, president of Augustana and chairman of its Commission on Ecumenical Relations, emphasized that the sessions were merely intended to be exploratory and that no commitment was asked for or given by any group.

According to Dr. Benson, the agenda (the same for all three sessions) consisted of the following questions formulated by Augustana as a basis for discussions, without formal or official conclusions requested from the participants: "With what Lutheran bodies does your body have pulpit and altar fellowship? Are you now engaged in conversations with any Lutheran group looking toward such fellowship? What prevents such fellowship between your body and those with whom no such fellowship exists? Would you agree that altar and pulpit fellowship is important in itself apart from relationships of organizations? Does your body have any plans of union embracing all American Lutherans if all were agreeable to closer ties? Do you feel that your doctrine of the church differs on essential points from the doctrines held by other American Lutheran bodies?"

Appointment of an intersynodical commission to study and report on Lutheran relationships in America was endorsed by the four Lutheran church bodies represented on the Joint Union Committee. Augustana's Commission on Ecumenical Relations proposed such a study. The Committee suggested that Augustana consult with the Conference of Lutheran Professors of Theology to "ascertain whether this group could undertake the study with official appointment and financial support from their respective church bodies." The conference, an independent, loosely knit organization without officers, meets annually to discuss theological questions.

Attorney General Robert Y. Thornton of Oregon recently ruled that public schools in the state must excuse children to attend outside religious-instruction classes if the children present a written request from a parent.

Rev. Arthur J. Beversdorf, pastor of St. Paul's Church, Grafton, Wis., has accepted a call to become Mission-Stewardship Secretary of the South Wisconsin District.



CDR. RAYMOND C. HOHENSTEIN, CHC, USN, Chaplain at U. S. Coast Guard Academy, New London, Conn., is in charge of the Academy's religious program. Photo of the Coast Guard Memorial Chapel shows Commander Hohenstein leading the worship for Christmas services. Of the 450 cadets, 35 are Lutheran. Since last September, the average chapel attendance is 250. While Sunday church attendance is required of cadets, they may attend the church of their choice. Commander Hohenstein of the Missouri Synod, English District, was formerly pastor of Redeemer Church, Park Ridge, Ill.

Arbie Patschke

Missionary and Mrs. Arbie Patschke sailed from San Francisco on March 20 to serve in Synod's Japan mission. He was one of the volunteers for a two-year vicarage in Japan before his graduation from the St. Louis Seminary.

February 20 he was commissioned in his home congregation, St. Paul's Church, Thorndale, Tex. His pastor, Rev. Fred H. Stelzer, as representative of the Board for Foreign Missions, read the commissioning rites. He was assisted by Dr. H. Studtmann, first president of Concordia College in Austin, the missionary's alma mater, and by Revs. C. J. Appel and G. A. Zoch.

Mrs. Patschke is the former Margaret Krohn of St. Louis. Mr. and Mrs. Otto Patschke of Thorndale are the parents of the missionary.

Bishop Hans Meiser of Bavaria, 73, will give up his office May 1. Bishop Meiser, president of the United Lutheran Church of Germany and a member of the executive committee of the Lutheran World Federation, became bishop of the Lutheran Church of Bavaria in the year Hitler became chancellor of Germany. The bishop was one of the first to oppose Nazi domination of the church.

Dr. Hermann Dietzfelbinger, 47, was elected the new Lutheran Bishop of Bavaria by the Synod of the Evangelical Lutheran Church of Bavaria to succeed Bishop Hans Meiser of Munich, who will retire May 1.

Dr. Dietzfelbinger was director of the Nuremberg Preachers' Seminary and vice-president of the Bavaria Synod.

Friends of the music of Bach who will travel to Europe this coming summer will be interested to hear that the annual Bach Festival in Ansbach, Germany, will take place from July 23 to 30. In addition to orchestral and other instrumental music, the unabridged *Christmas Oratorio* and the *Mass in B Minor* will be presented. The Vienna Choir Boys will sing, Andres Segovia will play compositions Bach wrote for the lute, and Yehudi Menuhin will be the violin soloist. Reservations may be made by addressing: Bachwoche Ansbach, München 2, Residenzstrasze 11/11, Germany.

Louise Catenhausen Mahler, 81, wife of Dr. William Mahler, Synod's first pastor in Brazil, died in Herkimer, Kans., March 21.

Dr. and Mrs. Mahler welcomed as guests in their home missionaries who arrived in South America or were preparing to return to the States on furlough. Many will remember her warm, friendly concern for their welfare.

AVERAGE SALARIES OF PASTORS AND TEACHERS (MISSOURI SYNOD) WHO ARE CURRENTLY PARTICIPATING MEMBERS OF THE PENSION PLAN AS OF DECEMBER, 1954

Pastors

No. of Pastors	Salaries	Av. per Yr. Incl. 15% for Residence	Sal. per Yr. Av. Cash	Av. Cash Sal. per Month
51	$1,000 through $1,999	$1,612.11	$1,401.83	$116.82
129	2,000 through 2,499	2,292.75	1,993.69	166.14
369	2,500 through 2,999	2,775.01	2,413.05	201.09
1,053	3,000 through 3,499	3,318.55	2,885.70	240.48
752	3,500 through 3,999	3,740.41	3,252.53	271.04
800	4,000 through 4,499	4,211.73	3,662.37	305.20
378	4,500 through 4,999	4,733.11	4,115.75	342.98
334	5,000 and over	5,683.42	4,942.10	411.84
3,866		Av. per Yr. $3,819.44	$3,321.25	$276.77
		Av. per Mo. 318.29		

Teachers

No. of Teachers	Salaries	Av. per Yr. Incl. 15% for Residence	Sal. per Yr. Av. Cash	Av. Cash Sal. per Month
14	$1,000 through $1,999	$1,700.64	$1,478.82	$123.24
85	2,000 through 2,499	2,280.67	1,983.19	165.27
197	2,500 through 2,999	2,747.17	2,388.84	199.07
363	3,000 through 3,499	3,272.29	2,845.47	237.12
417	3,500 through 3,999	3,757.26	3,267.18	272.26
198	4,000 through 4,499	4,164.71	3,621.49	301.79
56	4,500 through 4,999	4,654.59	4,047.47	337.29
39	5,000 and over	5,421.59	4,714.43	392.87
1,369		Av. per Yr. $3,513.65	$3,055.34	$254.61
		Av. per Mo. 292.80		

Tabulation compiled by Board for Support and Pensions.

Books

General Rubrics for the Conduct ... vine Worship in the Lut... Church, Concordia Publ... House, 25 cents.

On Easter Day, 1955, the *Genera... brics for the Conduct of Divine W... in the Lutheran Church* as they ... been revised by the Committe... Hymnology and Liturgics and repr... by Concordia Publishing House, be... the regulations for services in co... gations of the Synodical Conferen...

Although this is an accurate state... it implies more than will be the a... case unless the rubrics are studied ... followed by individual parishes. T... rubrics are presented to help cong... tions toward worthiness and unifo... in worship. Both objectives re... study and, possibly, change in the ... duct of services by pastors and pari...

The revised rubrics as they will ... pear in new editions of *The Luth... Liturgy* have been strikingly bound ... separate pamphlet. Congregations ... an earlier edition of the *The Luth... Liturgy* will wish to secure a copy fo... sertion in their service book.

Bible classes and parish study gr... altar guilds, men's and women's or... izations, or Walther League groups ... are considering a new course of stud... the post-Easter or summer season w... do well to select the General Rubri... this new pamphlet form. They w... form the background for interesting ... instructive discussions on the prac... of the parish which can assist mater... in improving the worship our congr... tions offer to Almighty God.

GEORGE W. HOYE...

Lutheran World Missions. Andrew ... Burgess, editor. Augsburg Publ... ing House, Minneapolis, Minn. ... 277 pages. Paper. $3.50.

This book contains a brief histor... the mission work of each Lutheran sy... or sending society of America. A ... resentative well acquainted with o... seas activity of his group descr... the work done in each individual a... This book should be placed on the ... erence shelf of each congregation's ... brary for promotion of public relati... A study of Lutheran missions on ... basis of this book in next fall's activi... would be profitable.

E. C. ZIMMERMAN...

Spiritual Home Training for the Ch... By Larry Lorensen. Moody Pr... Chicago, Ill., 1954. 144 pages, $...

This volume which will help Ch... tian parents in training their child... as God's children from earliest infa... to the age of eleven, makes pract... suggestions according to modern ... accepted methods of teaching. The s... gestions are in keeping with the ne... and abilities of the children. The ... theran parent will be able to supply ... emphasis on the redemptive work ... Christ, which seems to be missing. E... little children can learn to love Ch... the Crucified. MARTIN J. NAUMANN...

ng Our Memories. By Rev. Edard Kuhlmann. The Wartburg ress, Columbus, Ohio. $2.00.

'll be intrigued by this volume of rt chapters in which the author such mundane and commonplace as "A Bible and a Bustle," "Guest ," and "Terminal Facilities" to nome striking and useful lessons. find sparkling reading for the apt, modern illustrations for the y school teacher and pulpit, senguideposts for straight thinking ving. H. BIELENBERG

ca's Spiritual Recovery. By Edard L. R. Elson. Fleming H. Revell o. Cloth, $2.50.

s book was prepared by the Presan pastor who serves the President U. S. and the Secretary of State. hurch, National Presbyterian, has e well known since he began his ry there a few years ago. Dr. Elhom this reviewer got to know as plain in the Army, speaks in this from broad experience in many of American life. This volume is cription of the new interest in n that is sweeping America.

is is a gripping book, which a man should read if he is to get understanding as to what is hapg in America today. Particularly ing is the author's chapter on the f Washington itself. After reading olume, the reader cannot fail to ss thanks to our heavenly Father aving given us our good land, for g preserved our cherished freedom, or having granted us good leader-

e introduction, by J. Edgar Hoover, ts his analysis of the growing confor religious truth.

MARTIN H. SCHARLEMANN

Michigan Settlements. Vol. III, ndian Missions in Michigan. By W. W. Florer. Lithographed by Edwards Brothers, Inc., Ann Arbor, Mich., 1953. 98 pages, 5×7½, paper ound. $1.50.

e first half of Volume III is to a extent based upon Missionary E. R. lein's *Im Urwalde, Bei den Roten nern,* published in several editions rmany since 1888. Since the numf readers of the German language rinking with the passing of each Dr. Florer has done a great service esenting the gripping story of the uri Synod Indian mission work in gan to the English reader. Intered with Indian lore and legend, the concentrates upon the services of lein at the Bethany Indian Station St. Louis, Mich.

ie final chapters bring also the ination on the other Lutheran Indian naries, especially in the thumb of Michigan. The activities of rich Schmid, J. J. F. Auch, F. A. ner, and F. Maier are briefly related. page 76 the statement is made: Auch Mission House has evidently the property of the Missouri Synod century." According to extensive rch by Charles F. Luckhard of waing, Mich., the Mission House ne the property of the Stamm fam- 1854 and remained in the family 1945, when Mr. Luckhard purchased it. In 1949 it was moved from its original site to a lot adjacent to Emmanuel Lutheran Church of Sebewaing, where Mr. Luckhard restored and rehabilitated the house.

Several pages of the Indian Catechism produced by Missionary F. A. Craemer are reproduced on page 86 and the following. The left-hand column contains the English translation, and the right hand column the Chippewa translation.

All three volumes produced by Dr. Florer on the early Michigan settlements are still available. AUG. R. SUELFLOW

Missions Today. By Rosalyn S. Sease. Muhlenberg Press, Philadelphia, Pa. 96 pages. 25 cents.

The book presents the unmet opportunities and accomplishments in the mission fields of the United Lutheran Church. Any Christian reader, however, will see the world mission challenge more clearly through the reading of this book.

A. E. GRAF

Music

Sing Praise. No. 97-7565. Hymn and Chorale Settings for the Church Year. A Choir Book for SAB Voices. By Ludwig Lenel. Part I. Concordia Publishing House. $1.25.

Many church choirs find it difficult to sing music composed for a four-part mixed choir because of a lack of male tenor voices. The third part of *Sing Praise* remains mostly in baritone range.

Lenel's settings, of medium difficulty and averaging about five pages, are based on familiar hymns, chorales, and carols. Although the melodies are old, the composer's approach is a contemporary one.

Part One contains music for the first half of the church year and some material of a general nature. These new settings with their interesting harmonizations are suitable for youth choirs and small adult choirs. WALTER WISMAR

Four Songs. Op. 49. By H. Leroy Baumgartner. 75c each. Concordia Publishing house. 97-9324, This We Declare Unto You, 1 John 1; 97-9326, Behold What Manner of Love, 1 John 3; 97-9327, Love Is of God, 1 John 4; 97-9328, This Is the Victory, Even Our Faith, 1 John 5.

The melodies of these solos, in keeping with the text, are excellent church music and a challenge even to highly talented and trained singers. "Love Is of God" is excellent for use at church weddings. The range calls for soprano or tenor. The typography is clear and artistic. WALTER WISMAR

Deaths

Ernest H. Runge (October 14, 1875, Concordia, Mo., to February 14, 1955, Blackburn, Mo.), son of John and Mathilda Bruns Runge; attended St. Paul's College, Concordia, Mo.; graduated Concordia College, Milwaukee, 1896, and Concordia Seminary, St. Louis, 1899.

He was the first resident pastor of St. Matthew's Church, Ernestville, Mo., 1899-1907; pastor of Zion Church, Blackburn, Mo., 1907-1927; St. John's Church, Lohman, Mo., 1927-1944; assistant pastor of Immanuel Church, Palatine, Ill., 1944 until his retirement in 1951. During 45 of his 52 years in the ministry he taught school. He was also secretary of the Board of Control of St. Paul's College and Visitor of the California Circuit.

Surviving are his widow, the former Doris Kammeyer, whom he married in 1900; six daughters; eight sons, including Rev. Ernest, Marshallton, Iowa, and Rev. Francis, Willimantic, Conn.

Funeral services were conducted in Zion Church, February 17. The undersigned preached, Rev. P. Czamanske officiated, and Rev. A. Pfotenhauer read the committal service. Rev. A. Kleindienst spoke for the Concordia Circuit and the Western District, Rev. O. Heilman for St. Paul's Church, Concordia, Mo., and President L. Mehl for St. Paul's College. J. SCHLICHTING

Walter G. Schwehn (May 10, 1890, Fort Wayne, Ind., to February 23, 1955, Decatur [Bingen], Ind.), son of Conrad and Wilhelmina Geller Schwehn; graduated Concordia College, Fort Wayne, 1910; and Concordia Seminary, St. Louis, 1913.

He served Grace Church, Concord, N. C., as pastor 1913—1919; instructor, Immanuel College, Greensboro, N. C., and director of the southeastern field of Negro missions, 1919—1921; pastor, St. John's Church, Philadelphia, Pa., 1921—1927; St. John's Church, Hannibal, Mo., 1927—1950; St. John's Church, Decatur [Bingen], Ind., 1950 until his death of a heart attack.

Surviving are his widow, the former Lydia Mueller; three sons: Rev. Hartwig, Hannibal, Mo.; Carl, Jefferson City, Mo.; and Walter G., Jr., Bingen; three daughters: Mrs. Russell Adams, Fort Wayne; Mary and Martha, Bingen.

Funeral services were conducted at St. John's Church, Bingen, February 24, where Dr. W. C. Birkner preached and Rev. Otto C. Busse officiated. Rev. Alfred Doerffler conducted a second service at St. John's, Hannibal, February 26. Interment was in Grandview Burial Park, Hannibal. OTTO A. I. MUELLER

John F. Malkow (February 23, 1899, Lakefield, Minn., to February 25, 1955, Wilbert, Minn.), son of Rev. Carl and Hulda Wagner Malkow; graduated Concordia College, St. Paul, Minn., 1919; and Concordia Seminary, St. Louis, 1922.

He served St. Paul's Church, Manville, Alta., Can., 1922—1924; St. John's Church, Garfield, Minn., 1924—1940; and St. Paul's Church, Wilbert (Fairmont), Minn., 1940, until his death.

He is survived by his wife, the former Lydia Mensing, whom he married in 1922; a son, Harold, Pekin, Ill.; four daughters: Mrs. Harold Eversman, Dawson, Minn.; Mrs. Elmer Grathwohl, Fairmont, Minn.; Vivian, Minneapolis, Minn.; and Carolyn, Wilbert.

Funeral services were conducted in St. Paul's Church on February 28. Rev. Arthur M. Beck preached, President H. A. Gamber spoke for the Minnesota District,

and Rev. Otto Hinrichs represented the local circuit. Rev. Beck read the committal service at St. Paul's Cemetery.

F. C. SCHMIDT

Frederick H. Menzel (November 23, 1884, Hamburg, Minn., to March 5, 1955, San Francisco, Calif.), son of August and Louise Bruesehof Menzel; graduated Concordia College, Milwaukee, Wis., 1904; and Concordia Seminary, St. Louis, 1907.

He was pastor of Trinity Church, Gardnerville, Nev., 1907—1921, and served as missionary for the California and Nevada District in major institutions of Northern California from 1921 until his retirement in 1951. At one time he was offered the resident Protestant chaplain's post at San Quentin, where he was visiting chaplain. He represented Synod's Transportation Department during most of his 34 years in San Francisco and was Visitor in the Peninsula area for nine years.

His first wife, the former Emma Nachtsheim, whom he married in 1907, died in 1931. He is survived by his widow, Louise Hartman Menzel, whom he married in 1932; two sons: George and Arthur; a daughter, Mrs. Robert Jochner, San Leandro; three brothers: Rev. Waldemar, Oakland; Albert, San Francisco; and Elford, San Rafael; four sisters: Mrs. Lydia Luehrs, Fair Oaks; Mrs. Mathilda Alexander, Arvado, Colo.; Mrs. Esther Godecke, Minden, Nev.; and Mrs. Gertrude Horst, Stockton.

Funeral services were conducted at St. John's Church, San Francisco, where Pastor Menzel was a member, March 5. Dr. Arthur Brohm preached, Rev. Gustav E. Kirchner officiated, and President A. C. Nitz spoke for the California and Nevada District. Rev. Henry Hartner read the committal service at Mount Olivet Cemetery. THEODORE DE LANEY

Paul J. Seltz (September 30, 1893, Waconia, Minn., to March 13, 1955, Good Thunder, Minn.), son of Carl and Magdalena Hill Seltz; graduated Concordia College, St. Paul, Minn., 1914, and Concordia Seminary, St. Louis, 1917.

After his ordination and installation in 1917 as pastor at Zion Church, McIntosh, Minn., where he remained until 1925, he also organized and served congregations in Fosston, Plummer, Lesser, and Oaklee; was pastor, Trinity Church, Bemidji and Frohn, Minn., 1925—1937; Trinity Church, Riverview Station, St. Paul, Minn., 1937—1943; St. John's, Good Thunder, Minn., 1943, until his sudden death. He was Visitor in the District's Park Region and South Central Conferences.

He is survived by his wife, the former Regina Nibbe of Red Wing, Minn., whom he married in 1920; four sons: Paul, Des Moines, Iowa; Rolland, St. Paul, Minn.; Richard, Austin, Minn.; Douglas, Valparaiso, Ind.; and two daughters: Eunice, Minneapolis, Minn.; and Mary, Valparaiso.

The undersigned officiated in the private service for the family on March 16. At the funeral service in St. John's Church, District President H. A. Gamber preached, and Rev. W. Zemke and the undersigned officiated. President Gamber read the committal service in Elmhurst Lutheran Cemetery, St. Paul.

O. R. GRAUPNER

Announcements

Ordinations and Installations

PASTORS

Commissioned:

Constien, Victor A., Valdosta Mission, Valdosta, Ga., by W. von Spreckelsen, March 20.

Installed:

Brauer, H. F., St. John, Christie, Wis. (additional charge), by Randolph Mueller, March 27.

Gianvittorio, Antonio F., Oak Hill, Ala., parish, by W. H. Ellwanger, March 6.

Guelzow, Roy, Grace, Fort Lauderdale, Fla., by C. F. Kellermann, March 6.

Koehneke, Edward W., Immanuel, Brunswick (Gary), Ind., by Dr. W. C. Birkner, March 20.

Koenig, David A., Redeemer, Highland, Ind., by Dr. W. C. Birkner, Oct. 3, 1954.

Oesch, Adalbert, St. John, Okarche, Okla., by Philip Lochhaas, March 20.

Rodehorst, Ervin C., Immanuel, Glenview, Ill., by O. F. Arndt, March 20.

Schlicker, Harold J., St. Paul, Manito, Ill., by L. H. Kuker, March 6.

Steiner, Carl G. M., Grace, Chicago, Ill., by Edgar H. Behrens, March 20.

Truog, Otto N., Zion, Hoffman, Minn., by A. C. Seltz, Bethlehem, Herman, Minn., by E. A. Binger, March 13.

Vehling, Arnold E., St. John, Paullina, Iowa, by Martin Peters, March 20.

Warman, Walter, St. Paul, Susanville, Calif., by G. C. Schroeder, March 20.

Young, Rufus L., Emmanuel, Littlefield, Tex., by Louis Pabor, March 20.

TEACHER

Daul, Cand. Roy, Bethel, Evergreen Park, Ill., by Melvin Blume, Aug. 8, 1954.

Official Notices

Due to the removal of Rev. Roy E. Guelzow to the Florida-Georgia District, *Rev. H. Melvin Hansen* of Vallonia, Ind., has been appointed Visitor of Circuit "P" of the Central District. — OTTOMAR KRUEGER, *President*, Central Dist.

Rev. Norman W. Heimsoth of Denver, Colo., has been appointed Visitor of the East Central Circuit to succeed Rev. Alvin J. Starke, who has resigned for reasons of health. — HERBERT H. HELLBUSCH, *President*, Colorado District.

Election Result

Rev. Harry G. Coiner, Buffalo, N. Y., has been called as professor of Practical Theology, Concordia Seminary, St. Louis, Mo. — FREDERIC NIEDNER, D. D., *Secretary*, Board of Control.

Summer School

Concordia Teachers College, River Forest, Ill., offers the following program of study for teachers and other church workers:

A. *THE WORKSHOP PERIOD, June 20 to July 1:*

1. *Administration and Development of the Curriculum*, for principals and superintendents.
2. *Arts and Crafts*, for teachers interested in guiding children in handwork and construction techniques.
3. *Kindergarten-Primary*, for teachers of kindergarten through the third grade; Sunday school teachers in the Beginner or Primary departments.
4. *Music:* choral procedure, organ design and registration, school music, service-playing and organ materials.
5. *Outdoor Education and Camping:* teachers, youth leaders, and camp counselors will study nature at Camp Sagawau for a week and at college the second week.
6. *Writers' Workshop:* news and features, fiction, curriculum projects, radio and television writing.
7. *Youth Leadership*, for leaders of young people and counselors associated with youth organizations.
8. *Confirmation Instruction, June 13 to 17.* Pastors and other leaders in Christian education will study purposes, materials, methods, and procedures in confirmation instruction.

B. *REGULAR SUMMER SESSION, Ju August 5.*

1. A program of advanced courses to the Bachelor's degree in edu
2. Junior college courses for tho want to advance the time of the uation.
3. A special program designed for ning teachers.
4. Religion courses for trained t and beginning teachers.
5. Courses for emergency teachers.

For catalog of further information, Summer School, Concordia Teachers River Forest, Ill. — MARTIN L. Ko *President.*

Training for Leadership Offer Laymen and Women in Summer

A workshop — open to laymen and — on training for leadership in the co tion will be held at Concordia Semina Louis, June 27—July 1. Fee of approx $25 covers board, room, and all oth penses. This first workshop of its sponsored by the Committee on Enlisti Training the Laity.

Subjects for discussion will i (1) Leadership; organization and w The Lutheran Church — Missouri (2) Educational Program of the C (3) Evangelism in the Church. (4) St ship. (5) Planned Parish Program. Mo half-hour discussion of a chapter of Afternoons: workshops on education, gelism, and stewardship.

The Milwaukee Convention of passed a resolution encouraging the enli and training of the laity in view of th for more workers in our churches Houston Convention requested sho leadership schools.

Workshop will be under direction o Elmer A. Kettner, editor of *Advance* a retary of committee. Other instr Rev. Oscar Feucht, Secretary, Adult tion; Rev. Waldo Werning, Asst. Stewa Counselor; and Dr. Arthur Miller, Sec Board for Parish Education.

Those attending the school will be and women; no one need fear he is formed enough to enroll. The school give information on the Bible and the c

Men will be housed in dormitories campus; women, in seminary houses j the campus. There is no provision fo dren. If you desire further information, Registrar, Summer School, Concordia inary, St. Louis 5, Mo. — ELMER A. KE

Mother's Day Offering for our men and women in uniform

May 8

Notice

The Northwest District has opened mission in Ephrata, Wash. Anyone kn of Lutherans living in Ephrata, Soap Quincy, Burk, or the northern part Columbia Basin, please inform REV. R LENSER, 141 F St., N. E., Ephrata, Wash.

Wanted

Names and addresses of young wom our church qualified to teach Healt Physical Education for girls on the high and junior college level and willing t such a position. Write: OSCAR T. V *President*, California Concordia College Camden St., Oakland 5, Calif.

Pews for small mission chapel 24 ft. Write: REV. ALFRED BULS, Faith Lut Church, 1008 W. Washington, Kingston,

Available

Eight used *pews* in good condition ava to any mission or congregation for cratin transportation charges. Immanuel Lut Church, Crystal City, Mo. Write: R. E. KAMP, Rt. 2, Festus, Mo.

Altar, lectern, and *Communion rail,* able to anyone paying transportation ch

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

W. Jackson, St. John's Lutheran 3920 Ave. K, Galveston, Tex.

e: large bronze church *bell* 42 inches inches high; *altar* with figure of rite: J. C. Stutheit, Rt. 1, Auburn,

Changes of Address

, Markus, Wittenberg, Wis.
, Chaplain Edwin E.,
9 Hollingsworth Rd., Lansing, Kans.
Clarence, 620 Bowman Rd.,
onsin Dells, Wis.
, John, Engadine, Mich.
g, John N., 1319 Pines Rd.,
ortunity, Wash.
F. A., 4109 Taylor Ave.,
imore 6, Md.
William C., R. 3, Turtle Lake Farms,
tiac, Mich.
k, Robert F., 1026 N. Temple Ave.,
anapolis 1, Ind.
Martin, Sr., *em.*, 6816 Park Ave.,
erton, Cincinnati 36, Ohio
Edward H., 2520 Simpson Ave.,
rdeen, Wash.
, Paul E., 421 28th Ave.,
Mateo, Calif.
er, Luther, 1109 Second St.,
van, Sask., Can.
en, Leo, 1442 Davenport Rd.,
onto, Ont., Can.
er, David J., Hoffman, Ill.
el, Henry O., Sr., 11413 Sherman Way,
. 1, North Hollywood, Calif.

Leckband, Walter E., Garrison, Iowa
Lehman, Paul D., 2535 Ninth Ave., Los Angeles 18, Calif.
Lenser, Rudi P., 141 F St., N. E., Ephrata, Wash.
Lippmann, William H., R. 1, Berlin, Wis.
Lohrmann, Chaplain Herold G., Office of the Chaplain, Sixth Inf. Div., Fort Ord, Calif.
Meinzen, Erwin H., c/o Col. L. W. Meinzen, 525 Forest Green Dr., Webster Groves, Mo.
Meyer, Hobart, 609 Majestic, Houston 20, Tex.
Michael, Moritz J., 517 Palmerston Blvd., Toronto, Ont., Can.
Miessler, William R., 106 N. Charles Ave., Villa Park, Ill.
Mueller, Herbert C., Claremont, Minn.
Mundinger, George, 9044 Sheridan, Brookfield, Ill.
Nauss, Milton J., 1007 Ellicott St., Buffalo 9, N. Y.
Pennekamp, Chaplain Victor F., 48th Fighter Bomber Wing, APO 119, New York, N. Y.
Runge, Francis M., 1940 Hayes, Hollywood, Fla.
Schmoock, William, *em.*, 8130 Laurie Canyon Blvd., North Hollywood, Calif.
Streufert, Paul W., 6054 Vermillion Blvd., New Orleans 22, La.
Thies, Siegmund, 2119 Stillman, Selma, Calif.
Vehling, Arnold, Paullina, Iowa
Wachholz, Edward G., 970 N. Serrano Ave., Apt. 14, Los Angeles 27, Calif.
Wambsganss, Fred, *em.*, 1826 Hale Ave., Fort Wayne 9, Ind.
Wind, Robert, 5429 Madison Rd., Cincinnati 27, Ohio
Wyppich, Carl F., Box 6, West Henrietta, N. Y.

Teachers:

Beck, Arthur A., 5141 Hilda, St. Louis 23, Mo.
Gehrke, Prof. Hugo, 7307 Ney Ave., Oakland 5, Calif.
Gras, Alfred, 2711 N. Marshfield, Chicago 14, Ill.
Schoenleber, Edward F., Worden, Ill.
Stelzer, Harold T., 2762 N. Sherman Blvd., Milwaukee 10, Wis.
Teinert, Elmer A., R. 5, Giddings, Tex.
Zelt, Melvin A., 41525 Van Dyke, Utica, Mich.

Notice

Articles, church news, announcements, obituaries, intended for publication in the Lutheran Witness, books for review, and general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

Reports of ordinations, installations, dedications, anniversaries, and changes of address of pastors and teachers should be sent to the **Statistical Bureau,** Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

What are we doing for Missions?

SYNOD

BUDGET		RECEIVED
$9,100,000.00	JAN.	$ —
8,341,666.66	DEC.	—
7,583,333.32	NOV.	—
6,824,999.98	OCT.	—
6,066,666.64	SEPT.	—
5,308,333.31	AUG.	—
4,549,999.98	JULY	—
3,791,666.65	JUNE	—
3,033,333.32	MAY	—
2,274,999.99	APRIL	—
1,516,666.66	MARCH	779,935.28
758,333.33	FEB.	376,175.20

DISTRICT

Alberta and British Columbia	$ 1,510.56
Atlantic	20,853.70
California and Nevada	17,862.66
Central	86,423.20
Central Illinois	21,804.24
Colorado	21,374.90
Eastern	48,398.09
English	2,894.21
Florida-Georgia	20,000.00
Iowa East	30,720.64
Iowa West	20,900.00
Kansas	613.75
Manitoba and Saskatchewan	91,677.16
Michigan	54,305.94
Minnesota	3,589.62
Montana	8,551.52
North Dakota	25,771.71
North Wisconsin	59,033.72
Northern Illinois	25,133.34
Northern Nebraska	17,045.26
Northwest	6,873.67
Oklahoma	7,000.00
Ontario	7,022.23
South Dakota	23,899.61
South Wisconsin	15,459.13
Southeastern	2,145.04
Southern	14,616.36
Southern California	17,650.00
Southern Illinois	21,767.51
Southern Nebraska	12,695.13
Texas	62,854.92
Western	$770,447.82

TOTAL FROM DISTRICTS, Feb. 1 to March 31, 1955

OPERATING STATEMENT

	1954	1955
Cash Requirements, Feb. 1 to March 31	$1,350,000.00	$1,516,666.66
Cash Receipts, Feb. 1 to March 31	628,887.17	779,935.28
DEFICIT	$ 721,112.83	$ 736,731.38

Charles E. Groerich, Assistant Treasurer

Contribute for Missions Each Sunday

GIFTS *for Junior Miss and her Mother*

A Book of Devotions

A THOUGHT FOR TODAY

A de luxe book of devotions, miniature in size, but large in content and variety. Contains 209 "minute" meditations—that's all the time it takes to read any of the devotions. Written by over 200 authors. Each page brings a message from Scripture to gladden the day, give new purpose to each task.

Bound in soft, hand-tooled, red morocco leather. Printed on fine parchment stock, edged in gold leaf. Its small size makes it handy to carry in pocket or purse or to keep nearby in some convenient drawer. Packaged in an attractive blue and gold box.

225 pages, 3 x 4½. Price, $2.75. Order No. 6W-1050.

Attractive Gold Book

MINIATURE LOCKET

Junior Miss will prize this attractive gold book in which she can place a tiny photograph of some favorite person. Personal as a young girl's dreams, the locket bears a cover of mother-of-pearl, with a small cross in the center—the symbol of her Christian faith. On an 18-inch link chain. Illustrated in exact size: 7/16 x ½ in. Price, $1.75, plus 10% Federal tax. Order No. 70W-8190.

Two-Piece Oval

PSALM LOCKET

Two-piece oval locket carrying the ever-meaningful Shepherd Psalm of David. Matching oval covering the verse bears a red rose design on white enamel background. Highly polished back adds to its lustrous beauty. Swings open easily on sturdy eye hinge. On 18-inch lightweight silver chain with bow-knot clasp. In blue plastic jewelry case. Price, $2.50, plus 10% Federal tax. Order No. 70W-8340.

Charming and Symbolic

LUCITE NECKLACE

The Botonee Latin Cross, set in a bed of clear lucite, charmingly designed and beautifully symbolic. An inexpensive but practical gift for any woman or young girl who likes to dress up her wardrobe with delicate jewelry as well as display this symbol of faith. Set for the gold cross is octagon-shaped lucite, diamond-cut, with white backing. Pendant measures ⅞ in., on an 18-inch gold chain. Gift-boxed in blue plastic jewelry case. Price, $1.75, plus 10% Federal tax. Order No. 70W-703.

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_____Lucite Necklace, @ $1.75. Order No. 70W-703.
_____Miniature Book Locket, @ $1.75. Order No. 70W-8190.
_____Shepherd Psalm Swinging Locket, @ $2.50. Order No. 70W-8340.

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